Fifteenth Section.

Ike question supposed to have been asked in this section is this : By what degrees a man, who has been properly instructed in the knowledge of Brahman, obtains the Sat or returns to the True. To judge from the text, both he who knows the *True* and he who does not, reach, when they die, the *Sat,* passing from speech to mind and breath and heat (fire)- But whereas he who knows remains in the *Sat,* they who do not know, return again to a new form of existence. It is important to observe that Sankara denies that he who knows, passes at his death through the artery of the head to the sun and then to the *Sat.* He holds that with him who knows there is no further cause for delay, and that as soon as he dies, he returns to the *Sat* direct.

" (1) If a man is ill, his relatives assemble round him and ask: *cf* Dost thou know me? Dost thou know me?" Now as long as his speech is not merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being (devata), he knows them.

" (2) But when his speech is merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being, then he knows them not. That which

is the subtle
essence, in it all that exists has its self. It is
the True. It is
the Self, and Thou, 0 Swetaketu, art it." "
Please, Sir.^
inform me still more " said the son. " Be it
so, my child,'
the father replied.

Sixteenth^ Section.

The question supposed to have been asked of which this
section is the answer, is:—Why does he who knows on obtaining
the Sat, not return, while he who does not know, though obtaining
*the Sat in death, returns^* An illustration is chosen
which is intended to show how knowledge produces a material
effect. The belief in the efficacy of ordeals must have
existed at the time, and appealing to that belief, the teacher
says that the man who knows himself guilty, is really burnt